UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Are Christians Hypocrites?

By CLARENCE R. SKINNER

The Living Church of Russia

By ALINA HUEBSCH

Men and the Church

By CHARLES CHAMBERS CONNER

Another Snapshot of Spain in Martial Pose

By EPHRAIM CROSS

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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Contents

EDITORIAL—

Notes 243
Are Christians Hypocrites?—CLARENCE R. SKINNER 246

ARTICLES—

The Joy of Life. XXI.—EDWARD ARTHUR ROCKWOOD 248
The Living Church of Russia.—ALINA HUEBSCH 248
Men and the Church.—REV. CHARLES CHAMBERS CONNER 250
Another Snapshot of Spain in Martial Pose.—EPHRAIM CROSS 252

THE STUDY TABLE—

Political Murder in Germany.—DR. JOHN MEZ 253
Some New Books.—B. F. M..... 253

POETRY—

A Traveler's Hymn.—JOHN HAYNES HOLMES 243

CORRESPONDENCE—

From an English Correspondent.—J. A..... 254

THE FIELD—

Mr. Holmes' Itinerary Through the Middle West 255
Light on Present Day Problems..... 255

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XC THURSDAY, JANUARY 4, 1923 NUMBER 16

A TRAVELER'S HYMN.

"Whither shall I go from thy Spirit
Or whither shall I flee from thy presence?"
—Psalm 139.

I wander wide from land to land,
I compass shore and sea;
In climes of palm and pine I stand
On mountain, plain and lea.
And everywhere the friendly sun
Gives greeting from afar,
And benedictions scatter down
From star-encircling star.

I walk the ways of alien breeds,
Uncouth, barbaric, strange;
Amid their customs, laws and creeds,
Their fears and faiths I range.
And everywhere men break the bread
Of love beyond all price;
And pour, as at a table spread,
The wine of sacrifice.

Thou holdest, Lord, nor hate nor guile,
Thy mercies never cease;
The world of beauty is thy smile,
The heart of love thy peace.
Forever thou art known of old,
Forever known shalt be,
Till thy great Kingdom shall enfold
Our one humanity.

JOHN HAYNES HOLMES.

Geneva, Switzerland, September, 1922.

Do our readers and friends know what we want to do with UNITY this coming year? We want first of all to increase its size from sixteen to twenty-four pages a week. We want, next, to issue regular weekly numbers through the summer as well as through the rest of the year. We want, finally, to reduce the subscription price from three (3) dollars to two (2) dollars per annum. Can we do any one or all of these things of which we dream? Not a ghost of a show under present conditions! We may be able to do it a few years hence, if the present slow but steady rate of increase in circulation continues. But we cannot do it *this year,* unless our supporters get busy and get us new subscribers. Double our subscription list, which means each subscriber get just one more subscriber some time during the next twelve months—*why not now?*—and 1923, before it is done, will see the realization of our hopes! Come, friends; get that subscriber!

Now that the Lausanne Conference is drawing to its close—it will probably be over by the time this editorial note is printed—it may be well to emphasize what the trouble was all about and on what basis it has been settled. From the beginning there has been a great to-do about the rights of racial minorities, the horrors of Armenian persecutions and massacres, the cruelty of the Turk, the saving of our Christian civilization from barbarism, the freedom of the seas, etc., etc. In this crisis, exactly as in the Great War, a camouflage all interwoven of high moralities and exalted humanitarian ideals, has been thrown about the most sordid imperialistic game that has been played by the European powers since the good old Balkan days of infamous pre-war memory. England especially—and as usual!—has had a mouth full of pious phrases, and has appealed fervently to heaven for evidence of her zeal for liberty and Christian peace. But what does the settlement show? Turkey back in Europe, the Treaty of Sevres a scrap of paper, vast Christian populations uprooted and scattered to the four winds, the Armenians deserted as always—and the oil concessions of Musol placed just where England has wanted them—namely, in English hands! Is it not plain why England drove the Greek army into the field, and forced it to remain there even after the Greeks themselves knew they were beaten? Is it not plain why English troops were held at Charnak at the peril of kindling a world conflagration? Is it not plain what Lord Curzon was bargaining for at Lausanne along the familiar lines of latter-day Christian statesmanship? To protect the Armenians, or the Christian populations generally? To protect Europe from the hated Moslem? To save civilization? What rot! *Oil!* OIL! This is the answer, friends. With the Greeks beaten, England had to pay a high price for this oil. But she paid it—especially as Armenians and others had to foot the bill!

France's part in this miserable game is no less plain, but much less important. She staked her all on the Turks, won her gamble, and now reaps her full reward at the expense of Greece. More important is her part in another recent international conference—that of Russia with Poland and the other emancipated republics along the western border of the Soviet territory. Why did the disarmament proposals sub-

mitted by Russia at this conference, so dismally fail? Because Poland refused to consider and act upon them. Why did Poland thus balk? Because—well, because Poland takes orders from France, and France has no more intention of allowing Polish military power to be reduced than she has of allowing Turkish victories to be quashed. The Polish army is, in reality, of course, a French army, just as the Turkish army is. It stands on the one hand as a means of protection against feared and hated Russia, and on the other hand as a perpetual threat against Germany. The latter consideration is particularly important. For the French, in their policy of destruction and revenge, are not relying merely upon their own arms along the Rhenish frontier, and the promised invasion of the Ruhr. When the time comes, as it may in January, for France to strangle Germany to death, two hands will do the business—one the French hand in the west, and the other the Polish hand in the east. It will be a neat job, make no mistake. For not in vain has France been nursing Poland all these years for the patiently awaited "day." Alas, the irony of history!—that Poland, sacred name of liberty and heroic martyrdom, should be at last restored, only to do the work of tyranny! Better that she had never been born, than thus to defame her glory and wreck the hopes of men.

All these miserable conspiracies, fruitage of the last war and sowing of the next, lend peculiar pertinence to the encyclical of the Pope, issued on December 23rd last. It is a noble document, worthy of its distinguished origin, and of the age and world to which it is addressed. The Holy Father sees clearly that "men, social classes and peoples have not yet found true peace after a terrible war." He points out the jealousies and distrusts attendant upon the relations between states, and describes these accurately as "forerunners of new wars." Referring to the class hatreds which turn every country into chaos, the growing instability of family life, and increasing immorality, he seeks the causes of these ills, and finds them where every pacifist has prophesied that they would be found—namely in the war, and the "atheism" incidental to the war. And yet it was out of this war, let it be remembered, that the great spiritual revival was to come! Let it be set down to the everlasting credit of the Papacy that it never at any time shared this miserable delusion. The experience of the Church was too long, its spiritual vision too high, thus to be deceived. Rather was it left to the superficial consciousness of Protestantism to hail the war as a religious boon, and betray people to its acceptance as the work of Christ! That madness marked the end of Protestantism in Europe; it was a spiritual bankruptcy as final as it was complete. Rome, of course, suffered terribly as well. She was not for a moment deceived, but she was always cowardly. Hence Pius's melancholy tale of general relaxation in the performance of religious duties, abandoned churches, a decimated clergy, closed theological seminaries, broken discipline, and neglected missions.

The impeachment proceedings against Attorney-General Daugherty have gone to pieces, and one of the most discreditable men in public office today sits more securely than ever in his chair. The protest against the appointment of Pierce Butler to the Supreme Court fell on deaf ears, and the Minnesota corporation lawyer was confirmed with a promptness that was wholly unexpected. Thus the merry game goes on, with the government every day, and in every way, more and more contemptuous of the ideas and desires and rights of the common people. We marvel at the audacity of Washington in thus riding rough-shod over the brooding and occasionally aroused discontents of the hour, but more do we marvel at its ignorance. For surely the government cannot know where business of this kind always ends, else would it be more circumspect in its conduct. Take the Supreme Court, for example! With a few more decisions of the Coronado variety, a few more appointments of the Pierce Butler type, how long will it be before a tidal wave of popular disgust and hatred will sweep the country, carrying away the supreme bench as the chief article of wreckage in the maelstrom! Not forever are the people going to see their legislation strangled, their purposes thwarted, their hopes denied by a little group of men, clothed in a little brief authority, who persist in confusing prejudice with law. The presence of a man like Mr. Justice Holmes lends dignity and authority to the court, and reveals as well the high mission of constructive political leadership which it might so ably fulfil in the life of the Republic. But this distinguished jurist, with the exception of Mr. Brandeis, has no associates. The rest of the court stirs no respect, and offers hope of nothing but persistent obstruction to the progress of American life. We return to our initial thought that this sort of thing cannot, and thus will not, go on. The Supreme Court is in greater danger today than at any time since the foundation of the country.

Is there any such thing as getting facts from newspapers? Our latest doubts upon this point are stirred by our accidental discovery that the Kansas Industrial Court was *not* repudiated in the November election. We happen to be interested in this Court, or rather in the idea which it embodies. We believe that it represents, however imperfectly, a right principle—namely, the introduction into disputes between capital and labor, as into disputes between individuals, of the judicial process. We have never deceived ourselves into thinking that this would solve the industrial prob-

lem—nothing will do that short of a fundamental reconstruction which will eliminate both capital and labor as contending factors in the social world. But we believe, as we have always believed, that an industrial court will save the wasted energy of a thousand bickerings and quarrels, and clear the ground of small things for the handling of large things. Anything, in our view, to get rid of strikes, which are destructive to all parties, especially labor! The one defect in the Kansas law, as we have understood it, is the use of force to suppress strikes. But this fact, bad as it is, has not deterred us from believing in the Court as an experiment, and wanting to see it succeed. When the news came, therefore, that the Court had been repudiated by Kansans through their election to the governorship of Jonathan B. Davis, who attacked it and promised to get rid of it, we felt genuinely sorry. But now, lo and behold, a month and a half after the election, we suddenly discover that the Court has not been repudiated at all. On the contrary, it has been emphatically endorsed and supported! For while Mr. Davis, a Democrat, was elected by a majority of 20,000, on issues largely personal, the legislature is overwhelmingly Republican and thus pledged to sustain the Court, by a majority three or four times that figure. The chance of abolishing the Court, in other words, is about as good as the chance of repealing the Eighteenth Amendment. This is to us a most happy reversal of fact. We want to see that industrial court tried to the very end, and if possible worked out to some kind of constructive success.

The editor of *The Universalist Leader* is after us again! Chided by some of his readers for giving us something like a very raw deal in his denunciation of us as an "Ephraim," he now comes back with the protesting assertion that he has really not been attacking us at all; and, in order to prove the truth of his disavowal, devotes a whole column to attacking us all over again. Not having done it the first time, is presumably his logic, he forthwith proceeds to do it the second time! Among other things, he compares us to Mr. Bryan—ye gods!—on the ground that in our case, as in his, nobody knows, least of all ourselves, what we are going to say next. Now that's funny, when this whole trouble started from the fact that we ventured to reiterate on the Near East question the same old pacifist stuff that we have been handing out consistently since 1914, and, to the best of our knowledge and belief, ever since we stepped foot into the pulpit. If the editor of *The Leader,* or anybody else, doesn't know what we're going to say next on the war and peace question, he doesn't know that three comes after two, or that night follows day. And we think the same is true of any other question! Again, our friend and colleague laments that we are a Calvinist and thus think all men bad. Now that's funny again, for if there is any one article of faith to which we believe that we have clung consistently through thick and thin, it is faith in human nature. It is because we believe in men, in their reasonableness intellectually and their trustworthiness morally, that we are a non-resistant and are thus willing to take hazards which most of our contemporaries (the editor of *The Leader,* for example!) dare not take. It is because we believe in men that we are willing to extend democracy to the uttermost bounds of economic and social, as well as political, life. It is because we believe in men that we advocate the widest freedom in thought and speech and press and public assembly. If we denounce government and the officers of government, it is just because they refuse to trust men and thus betray them. If we deride modern habits and practices of life, it is because we know men are not living up to their own best selves. But why continue—or why object? The editor of *The Universalist Leader* wishes us no ill, we are sure, and really does us a great favor. For it is our one ambition in life to be useful, and we know of few things more useful than a target.

In Tennyson's biography there is a story of a Hindoo who by the tenets of his religion was a strict vegetarian. He was asked to look at a drop of water through a microscope. As soon as his eye fell upon the evidence of animal life in the water he took his eye from the glass and refused to look again. We are all like the Hindoo. He is no exception. We see what we want to see and refuse to see what we do not want to see. There are, it is true, a few exceptions to this rule but, alas, they are very few. Most people know that war is hideous, cruel and loathsome beyond all expression. And yet they do not want to look at the evidence that drives this truth deep enough into the heart to compel them to act. It is because of this fact that Selma Lagerlöf's masterful and fascinating story of Swedish life, "The Outcast," is one of the most telling anti-war books that has ever been written. The reader is captured by the simple and yet beautiful story of a simple people who live hard lives in a hard country. The hero, and he is a real hero, Sven Elversson, is believed to have violated the body of a dead comrade. His act compels a feeling of utter loathing. He is so gentle, so brave, so loving, that courageous hearts go out to him in tender sympathy, and yet the loathing remains. And then, like a flash of sun light breaking through clouds that cover the sky as with a black pall, comes the fact that those who turn in loathing from the man who has violated the dead are accepting as a matter of fact the violation of the living. The swift current of the story has carried the reader all unawares into the waters which are burdened with the terrible evidence

of the wanton violation of life. There is no chance given to turn the eye from the brutal facts. No book of recent years has more vividly, without losing one bit of its artistry, indicted those who say, "war is sin," and at the same time affirm, "war must be supported." It lays bare our hypocrisy and self-deception. "The Outcast" should be read and then widely circulated by every lover of humanity.

Are Christians Hypocrites?

The glaring discrepancies between the teachings of Jesus and the behavior of his modern disciples, have led many people to condemn Christians as nothing more nor less than hypocrites. The realistic philosophy of our present time is especially hostile to all sorts of shams, so it is but natural that Christianity should come in for its share of drubbing. But this criticism is in reality very old, reaching back at least to the time of Emperor Constantine when large numbers of persons became nominally Christians for purely expedient reasons. From that time to the present, the Church has had members who have not lived the kind of life which Jesus lived, and have not even believed the ideals Jesus taught. Despite innumerable revivals and purifying movements, it is probable that for fifteen hundred years the majority of Christians have accepted values diametrically opposed to those of their professed master.

The reason why this old criticism is reviving with such force at the present time is because these age old discrepancies have never been more world-wide, acute and apparent. The most cursory glance at the condition of the world will immediately reveal conditions so appalling and amazing for a so-called Christian civilization, that the most sweeping condemnation of Christendom does not seem exaggerated. Why should we not call Christians hypocrites when the most glaring facts about them at the present time are their militarisms, imperialisms, suspicions, race hatreds, luxuries, materialisms, and sectarianisms? In the face of the present breakdown of Christianity, its impatience, its failure to be taken seriously, and its worse failure to take itself seriously, why should we any longer wear the mask and continue to make the futile gesture? Are there any extenuating circumstances, any excuses, any explanations that might soften the wrath of modern critics and save Christianity from the worst of curses which Jesus invoked upon the hypocrites of his day?

Let us see.

In the first place, no one can deny that it was hypocrisy of the church leaders in the time of Constantine to turn the church over to militarism and imperialism—to lend the growing and vital machinery of the church of Christ to such plainly anti-Christian activities. Perhaps the matter never came to them in sharp contrast. We might say in extenuation that the church did not lose its Christianity at any one dramatic moment, but by such subtle and gradual steps that men did not realize the situation at the time. This is possible and probable. But the moment must have come at some period when the leaders who were sincere Christians realized what was being done in and to the church. In so far as they did not make a stand, and struggle to emancipate the church, they were hypocrites. In so far as they surrendered their ideals, prostrated themselves before potentates, sold their souls to popularity, they may be condemned, and there is no doubt that the hypocrisy of these early church leaders has had a vast influence upon the history of the past fifteen hundred years.

But what shall we say about the vast multitude of people who composed the church at this time? The countless unknown who made up the following of the priests—the apparently sincere and devout—must they likewise be condemned? It seems to me that the great majority should be freed from the implication of hypocrisy, for the reasons that they were ignorant, illiterate and had no first hand access to the sources of the teachings of Jesus. It was an age of credulity. The common man did not do any vast amount of thinking or original research in the field of exegesis. He knew only what he was told, and he further believed that he would be damned if he did not accept it literally. For these reasons, the vast majority of Christians during the first thousand years or more after the time of Constantine can be exonerated at least to some extent from the charge of hypocrisy. After the first great betrayal by the intelligent leaders, men who willingly gave up their convictions and misstated the teachings of Jesus, it is easy to see how the multitude was led into Crusades, in the name of Jesus; it is easy to see how all the anti-Christian practices of the Middle Ages grew up, and how they were practiced by the masses in the name of Jesus.

It must be remembered that the Bible was not available for the plain people, that masses were conducted in Latin, that the theology of the church soon became esoteric, that all forms of government centered in absolute and frequently unquestioned authority, and that the vast majority were consequently helpless.

But what of today?

From the time of the Protestant Reformation to the present, the Bible has been increasingly available to the plain people; the printing press has scattered abroad to countless millions, extracts from the teachings of Jesus; theological criticism has become universal; freedom of religious utterance has gradually been won; scientific methods of thought have undermined the old superstitions; absolute authority has

been passing in every sphere of life; the plain man today can stand squarely on his own feet, think for himself, know the facts if he wills, and participate in making Christianity what he wants it to be.

How, in light of these facts, can we today exonerate Christians from the charge of hypocrisy? Is not the case altogether different from that of the dark ages when the masses were sunk in superstition and ignorance? If Christians are living lives diametrically opposed to the teachings of Jesus in this day of comparative enlightenment, can we call their practices anything but sheer, downright, inexcusable hypocrisy?

Let us again examine the facts.

First, the opportunity to know the ideas of Jesus first hand does not mean that everybody avails himself of it. Most Christians today are ignorant of what Jesus really taught, not because they cannot find out, but because they are simply indifferent. Indifference is the chief characteristic of the people in the Christian churches today. They don't care about theology, about sectarianism, about systems of morality and philosophy. With few exceptions, they go to church out of habit, from a sense of duty, or because of the fellowship, or they don't go at all. The amazing thing about Christians is their lack of knowledge about Jesus. It never occurs to multitudes that imperialism, sectarianism, commercialism, materialism are flagrant denials of the basic teachings of Christ. If they were asked to haul down the flag in our foreign fields of exploitations, if they were asked to go to prison rather than enlist in war, if they were asked to give up their business because of the practices going on in it, they would look with blank amazement, and be utterly dumfounded.

Such people are not hypocrites, they are simply stupid, ignorant and perfectly content with their state. They ought to be charged with utter indifference to the teachings of Jesus, with the utmost and rankest kind of ignorance. If the Christian church is to continue, there is immediate need for an intensive campaign of enlightenment as to what Christianity is. But the probability is that even if such a campaign were launched, the masses would be undisturbed and unenlightened, because they are not interested.

There is another group of Christians whose lives do not conform to the pattern revealed in their master, but whose failure is due not to stupidity and ignorance, but to weakness. There are many who know that the teaching of Jesus condemns greed, war, materialism, sensuousness and imperialism, but who have not strength of character to stand against these sins, especially when they are reinforced by the dictates of the mob mind. They dare not stand alone. They dread unpopularity, and shrink from the consequences of taking an uncompromising position. They have family, wealth, prestige, position to lose and they are too weak to take such a stand that any of these calamities might happen. They haven't moral stamina to resist temptation.

Such folk are not necessarily hypocrites, if they are willing to confess that their actions are un-Christian, and that their weakness makes it impossible for them to live in accordance with their ideal. For a weak man to admire high ideals, to attend the Christian church, and to do all in his power to maintain Christianity is highly desirable. It is a method of redeeming himself, and for such Jesus would have nothing but compassion and encouragement.

Where, then, do we find hypocrisy among Christians?

It is among those leaders and teachers of Christianity who know the truth, but who do not proclaim it; whose business it is to enlighten the world, but who do not enlighten; who are strong but who deliberately deceive by telling half truths. It is among the intelligent who have searched the Scriptures, who know this man Jesus and what he stands for, and who make Christianity a cloak for their imperialisms, wars, injustices, and economic exploitations. It is among those who have secretly adopted other gods—nationalism or wealth, but who do not openly admit it. It is supremely among those who in season and out of season "preach Christ and him crucified" but who condemn those who try to act on the principles of Jesus' teaching.

And there can be no doubt that the number of Christians who do not believe in Christianity is on the increase. When confronted with the problem of applying the ideals of Jesus to a situation such as a strike, or a war, or the treatment of criminals, they cry "impractical," "idealism," "sentimentality." But when anyone proposes to expose the hypocrisy of these Christians, a cry of heresy goes up to Heaven. If anyone suggests initiating a movement broader and more in keeping with modern ideas than the old Christian church, then he is instantly accused of being irreverant toward Jesus.

The only hope of a situation like the present is to face reality. There must be people strong enough, and possessed of sufficient insight, to tear the cloak of hypocrisy from those who wear it as a disguise. We must face the fact that the Christian Church today, with comparatively few exceptions, is not a church of Jesus. Its service to the Nazarene is a lip service. The church is not a place where the whole gospel is preached. The leadership of its pulpit and pew may be sincere, but it is not primarily Christian.

How can a church in such a plight exert a powerful influence throughout the world?

The answer is obvious. It cannot, and will not, until its leaders face the problem and come to some honest conclusions. CLARENCE R. SKINNER.

The Joy of Life

XXI.

The adaptation of the individual to his social and cosmic environs—that is the great universal problem. And it is in their effort to solve this problem that all institutions find their excuse for being. It is not strange, therefore, that a difference in geographic location necessitates a variation in the technique used to achieve this adaptation, consequently a variation in institutions. It is interesting in this connection, to view our own nation, not in the egotistic spirit of the "one hundred per center," but in the disinterestedness of the scientific evaluator; as one who can detach himself from the process and criticize an institution wholly on the basis of its effectiveness in aiding those whom it serves to achieve, through adaptation to their social and cosmic order, a richer, fuller, enhancement of life.

As we look at this tract of thirty-six hundred thousand square miles of land which we have dignified with the name, United States of America, a tract of land which, when viewed in the light of its climatic advantages plus its size and its richness in agricultural possibilities and mineral deposits, is without equal on the planet, "Earth"; as we thus look upon our own nation as a geographic unit, we find that it has produced institutions. Representing, as the early American colonies did, a transplanting of European civilization to a newly discovered land, it is suggestive to note the modifications, changes, and tendencies which are reshaping that civilization because of this transfer to a new physical environment, and which are causing new institutions to be developed.

An early primary factor which subtly worked toward the formation of these institutions was the selective process and the mixing of blood. Not only did the new comers represent different races, but they represented the best of a certain type. In the main only those who were of a hardy, adventurous, pioneer spirit left the certainties of their mother countries for the uncertainties of this new region. One of the underlying causes of the American Revolution is found in this massing together of a large group of restless, adventuresome, independent individuals, in a wilderness which gave an unrestricted opportunity for self-assertion. Given this selected European stock, and the tract of land above mentioned for its physical environs, we have as a resultant the formation of four rather typically American institutions:

a. Self-government, resulting in a state confederacy which possesses democratic tendencies.
b. Economic opportunity, culminating in an extravagant exploitation of natural resources and a spirit of materialism.
c. Religious freedom, resulting in the establishment of a multiplicity of cults.
d. Free, non-sectarian, compulsory education, culminating in a standardized national culture.

These four institutions, although not exclusively American, represent the fruit obtained through transplanting European civilization to American soil. In judging their merit it is necessary to apply but a single criterion: To what extent have they aided the American individual to so adjust himself to his social and cosmic environs as to obtain a life of security, contentment, and abiding joy? Self-government, economic opportunity, religious freedom, and education are not ends in themselves, but rather they are institutions serving ends. Their only excuse for being is the service which they afford man in his quest for a larger, nobler, better life. Are these American institutions serving this end?

EDWARD ARTHUR ROCKWOOD.

The Living Church of Russia

The year 1922 is witnessing a new act of the drama in relations between State and Church in Russia. The famine in the Volga region resulted in an order from the All-Russian Central Executive Committee requesting that all the gold, silver and precious stones now in possession of various churches should be given to the State for relief work. Most of the clergy consented to this without hesitation but some tried to influence their members to such an extent that in several places bloodshed resulted. Nevertheless, the treasures were taken and the State punished severely those who disobeyed its orders. The highest church official of the Petrograd district and three members of his consulting staff were condemned to death. Provocation to civil war was the chief accusation, and previous organization of the members of the churches with the sole idea of insurrection. Interpreting the order by the government for the withdrawal of the treasures as blasphemy was a strong argument in the hands of the reactionary clergy and created confusion in the minds of the church crowd. But in the body of the Russian clergy there were also members who were indignant as to the role that church played in this drama. This happening helped to remove Patriarch Tichon, to proclaim clerical rebellion and to temporarily organize a Provisional High Church Board until an All-Russian Labor Conference could be called.

The new movement calls itself "The Living Church." It is alive not only in large cities but also in far off provinces, Don, Crimea and Orenburg. Even those who never before payed attention to clerical affairs now take part in the attempted solution of this vital problem.

It is interesting to notice the formation of two distinctly opposite groups of the clergy—the progressive against the eminently reactionary forces. The leaders of the progressive groups are generally episcops of the District, while lower ranks of the clergy are its members. It is worth while noticing that all progressive groups accept one religion or, if it may be said, political platform, as one of the correspondents of an official daily expressed it.

The leaders of the Living Church are sincere, energetic, flaming individuals, who act according to their conscience and who are not afraid to provoke anger among certain of the masses. Not long ago one of the chief leaders of the movement, the brilliant speaker, A. Vedensky, was severely wounded by a woman who threw a stone at his head. How independently the progressives act may be shown by the following inci-

dent. In Czaritzin emerged a group headed by Episcop Modest who issued a revolutionary address and receiving no reply from the rest of the clergy, formed an independent Provisional Body of Clergy and proclaimed it the only legal organization of the church.

In order to save the church forces it became necessary that the clergy call upon the Labor-All-Russian representative body to decide on the future fate of Orthodoxy. Series of public meetings are now being held in Petrograd on such subjects as "The Church and the Revolution," "The Peril of the West," "The Future of the Church in Russia," "Science and Religion," "The Relation Between the State and the Church," "Christianity and Communism." These indicate a marked interest in the present religious situation in Russia and in the new, clear stream, The Living Church, which lately appeared in the dark river of the Orthodox Church. The last five years have been apparently years of a new religious renaissance. The old church was triumphant, never ending crowds filled its portals, religious ceremonies were performed with great pomp and those who never suspected the cause of the revival of religious ardor could easily come to a premature conclusion as to the moral strength of Orthodoxy. This superficial success of the Orthodox Church was the sign of its disastrous decay. When crowds of intellectuals joined the church their hope was the destruction of the hated communistic social order; their sole aspiration, the restoration of monarchy and power of the upper classes.

The Labor Party of Carlovitzi in 1921 had shown that the Orthodox Church was really a fortress of reactionary forces. This tendency was strengthened by the efforts of immigrants who left Russia during the Revolution.

Patriarch Tichon was forced to leave and the provisional High Church Board officially promised that the church from then on would not interfere in the affairs of the State. Politics are forever excluded from the Church.

When Alexander Vedensky, the flaming speaker, propagandist and organizer of the new movement, asserted the fulfilled social revolution, it seems to me, he marked one step nearer to the idea of the Community Church. He is sure that the church cannot exist without material foundation, that it cannot hypocritically close its eyes to the present social order, social problems, needs and hopes of suffering humanity. We know well that we are not only believers, members of the church, but that we are citizens as well, and primarily citizens. Praying on Sunday means acting on Monday, suffering for the highest moral truth on Tuesday and perhaps a glorious ending on Wednesday. The church as a loving mother, should give hints as to our conduct, should direct us and help us morally in our struggle and labor of everyday. The sincere desire of A. Vedensky and his co-workers, we must understand as the purest longing of the true human heart to restore the moral strength of the church that it may serve in the betterment of human character.

The truth of the Revolution is the eternal truth of Christian teaching and the three immortal words so often misspelled by human narrow mindedness—freedom, fraternity, equality—have never been surpassed. If the Communists write these words on their standard what church has a right to efface them? Surely the contemporary church should strengthen and give new vigor to them if she is really Christian.

The religious unrest that is now spreading in Russia is going to inflame all humanity. The last years with the terrific war among so-called Christian nations demonstrated the truth that Christianity was not the organizing power of the world. World-wide Christian love helped only in the perfection of the newest type of cannon and guns. A triumph of capitalism and imperialism is the result of the influence of Christianity of 2,000 years. The Christian world did not receive Christ but the fault is not in Christianity. The Church is the one to be blamed. Now in this decisive hour the Church must realize its ideals. Christianity must become everyday's truth. The burning question that we see before us is, How to receive Christ? The coming All-Russian Labor Council will make efforts to reconcile the State and the Church and then Christianity will triumph.

To my mind it seems that if the Church is to proclaim the teaching of Christ it must be not only with words but with action. It must unceasingly struggle with evil in all its forms in everyday private life and in governmental scope. Many evils lie in politics—commerce, falsehood in literature and art included. The Church cannot be neutral, deprived of political color, because it is quite impossible to dissect a human being into two parts—a member of a church and a citizen. I dare say even more: a man who is neutral in life, in every day affairs and in politics cannot be a real Christian. He is not a champion of truth, justice and freedom as a true disciple of Christ should be. Those in Russia who now insist on the neutrality of the church are not of consequence as at the same time they insist that in the program of the Living Church, only those of the clergy who recognize the fact of the accomplished proletarian revolution may be accepted. Evidently without this the Living Church does not expect to be successful.

It is natural that at the present moment the first desire of the reformers is to cleanse the atmosphere of the church from hostile reactionary elements. The future will show what relation is going to be established between the State and the Church. "They are bound to be joined." This statement was underlined by Professor Karsavin when he was speaking in public about the gravity of the present moment in the history of culture and religion. Recently at a public meeting at which the future of the church in Russia was being discussed we heard a monk of high rank saying, "The Church must bless the appearance of Socialism because it is impossible to preach to those who are in need of material necessities."

At present we in Petrograd witness great crowds of people, not only intellectuals who used always to go to all kinds of lectures, but of plain people who fill the halls when such discussions are announced in spite of expensive prices of entrance tickets, the cheapest being equal to the price of three to four pounds of black bread. Representatives of the different churches and sects and professors of various philosophical schools are generally on the platform. Prof. Veilfius who views the present situation of the Russian church from the point of view of history of religion points out that the Living Church is not a sign of the Revolution or Reformation as it changed neither dogma nor ritual of orthodoxy. Christianity had real revolutionary force in the ancient world and made clear the peril of the ancient culture. Nowadays socialism is also of religious parentage but its object

is not faith in God but faith in man. The vision of an earthly paradise is ever intoxicating. The present moment is witnessing the change in religion and consequently of culture. It is an important, deciding moment.

It is early yet to speak definitely about the ways, plans and achievements of the Living Church. The leaders of the Living Church are far from accepting Christian teaching without any dogma as a necessary basis for the union of all the churches. Yet there is the hope and the need of such a union and this feeling is overwhelming among the progressive clergy. Meanwhile, old orthodox dogma, phraseology and pagan ritual are still holding fast even the best minds among the leaders of the movement. Applied, everyday, earthly Christianity is yet out of their reach. Nevertheless as we follow the speeches of the leaders of the Living Church we find signs of much realistic approach to the ideas of Christ.

Petrograd. ALINA HUEBSCH.

Men and the Church*

The lives of men and women in a very distant day had not so many regards in common as are possible now. In an unsubdued state of the earth the field of action for man, by nature more rugged and strong than woman, was often far from where clustered his dearer interests and where watched his gentle companion amid the children who grew. The world was to an extent unfriendly to the beings that were destined to subdue it. There seemed to have been mutual antipathy. The beast of the forest which was sought for food turned an angry look upon his pursuer. Those are late comers on earth who can charm nature into beautiful submission. There were no such early favors. There was a warfare in which strength must be equipped with steel. And man has carried his prowess to the defiance of his fellows. He was commonly ready to fight his brother for conquest, for ownership, for personal weal. Nation has lifted up the sword against nation. It is a long way in time from Joab, who would array army against army, to Paul, who would have all things done in love. But length of time rather represents difference in ideal and character; for Europe has but recently gone back to Joab. There has been over there a horrid anachronistic jar or discord in the music of civilization. Ancient history is largely a record of wars. Man fought for woman. He went apart from her and asked her not for the time to be at his side.

Civilization in its general scope converts the heart of man, makes nature his friend, wins him to his brother, and welds together the concerns of all. It presents us ultimately a world at peace with its kind. It clears the space for a friendly play of powers. It gives likeness of opportunity to all. It engrosses in constitutions that all have equal rights to life, liberty, and the pursuit of happiness. In the Christian church, which is a type of a high and holy civilization, there is neither Greek nor barbarian, neither German, nor English, nor French in enmity, neither bond nor free, neither male nor female, but all are one in Christ. In our modern civilization the fences about the fields of labor for the sexes are being taken away. In an age, or in a land, of peace woman is living and working more side by side with man. And certainly their pursuits of an intellectual and moral kind should be identical.

Women are on the whole today better representatives of a Christian civilization than men. The lion and the tiger are dying hard in men. The habit or inheritance of warfare, which is incompatible with present-day demands, is being very slowly cast off or renounced. Separation of interests, even to the intellectual and religious, men do persist in. Those of the sterner sex might rally about a standard of their own when battles are fought. The same might, in times of peace, espouse the cause of all good and noble things, and in the Christian church others like unto them might heed the exhortation, "Watch ye, stand fast in the faith, quit you—that is, measure up to your duty—like men."

But men, judging as we see and hear, are not largely in the churches. That congregation is a conspicuous exception wherein Sunday after Sunday are more men than women with the doors open to both. And today they are not in our land on the battlefield, nor are they living widely at this hour the strenuous life. They have possibly gone to another extreme. Extremes meet, it is said, or there may be a short and easy way from one to the other.

Recently the minister of this church sent out a brief letter of inquiry to about sixty men in the town, asking them to state frankly why do not more men attend church, to speak for themselves as they might, and mail within so many days, assuring them that their names would not be made public in connection with the matter. It was sent to some who attend church as to more who do not. The minister did not want to be partial. A few who attend answered, and a lesser number who are not accustomed to attending. I may give the substance of the replies and in instances the whole of them; and after they are reported will state a brief grouping and thus proceed to treat the matter.

Reasons stated for non-attendance in the order of reception were:

Desire to pursue one's own work or pleasure. Sunday is now a day of diversion rather than of rest.

Attending church just before noon divides the day into two units of about equal daylight. This keeps some men from being regular attendants.

Some were not brought up to go and so have not formed the habit.

A few have habits of dissipation (perhaps mild) of which they are prone to boast, saying church is too good for them.

It was thought it is through lack of interest, and what can be done to create more interest is a problem one felt himself unable to solve.

Next were given as reasons—autos, weariness from week of business and desire to rest.

The thought was expressed that with a lot of men the church time is about the only time they have for recreation, and they want to do what they can "get more real pleasure out of than going to church, not that they have anything against the church or the preacher, but simply that they desire more pleasure some other way."

The automobile was again named as an object of blame for non-attendance. Instead of taking people to church it takes them away.

The world is becoming one of sport, more and more, it was said. Sunday is getting to be more and more a holiday, and while the world is going at a fearful rate, it seems to be going too slow for many now.

An elderly man, confessing to habit of non-attendance, said we are living in a progressive time, and we are going

*Given in Rochester, Vt., October 22, 1922. National Layman's Day.

further than we know. With leisure it is pleasure, pleasure. Another gave as some of the reasons, as he had observed—Indifference to matters pertaining to religion; force of habit; and letting the quest for the mighty dollar come before everything else.

About all the answers may fall into three groups: 1. Pleasure or sport. (Chasing after the dollar may be considered as one of men's sports.) 2. Habit. 3. Lack of interest.

1. As to group one: While some want rest in weariness, the most are evidently disposed to take rest in diversion, in recreation, in change of activity, that is. Rest is necessary, recreation is right, even diversion, pleasure, sport. But it is very evident to some thoughtful persons that pleasure and sport are being put much out of balance with weightier matters of life, with many implications that are unhappy symptoms and realizations in the world of our day. The church is a very happy antidote if men might more largely let its message be heard and applied.

Men who want only pleasure, and are after all they may get in the most welcome ways to themselves, are in serious lack of what is essential to the better life of the community, state, nation, and world. Such should not be compelled to go, of course, but it would be well if they went to church now and then and listened to a dull discourse that they might learn the virtue of some self-sacrifice and its value to the life of mankind. The very selfish man or the very sectarian church is a menace to the community and all such collectively to the joint welfare of the world.

What is the matter with the world today? The root of it is self-seeking, living for self. Every-one-for-himself-and-the-devil-take-the-hindmost spirit which is abroad today is the curse of the world. It is the cause of the trouble between capital and labor in our country, and Europe is damned with it today in the imperialistic overbearingness of nation toward nation in trying to get what is its pleasure regardless of right or the good of others. The thing they have over there in aggravated form we have here in America in the elemental spirit of it.

Let us listen to a few brief sentences from Dr. A. J. Todd's book on "Theories of Social Progress." He says "We are all of us part and parcel of each other. It is the community of ourselves that has hauled us up out of the Eocene pit and made us men." Many a man in the automobile on Sunday is hastening back toward "the Eocene pit!" Quoting with approval Aristotle that "Friendship or love is the bond which holds states together," Dr. Todd asserts "It is not too much to say that a man is just so much of a man as his sympathies are wide." Again he states "We are freest when love and intelligence constrain us to identify ourselves with our fellows."

If the world ever needed the teachings of Christianity, combining in stated obligation love to God, the all-comprehensive good, and love to man our neighbor, it needs it today. The church which champions Christianity has no command to give. It has no ready-made remedy to offer in detail, no arbitrary authority to enforce in any case. It has a spirit and a message which is none other than that of the master man, Jesus the Christ. It would communicate and nurture a spirit which itself should be the solvent of the world's ills. If men get and cherish this spirit they have the essential thing. If all men had it the social troubles, which are the big troubles, should be at an end.

2. As to habit: We are creatures of habit to a large extent, it may be. Thoughts and deeds are shuttles in the pattern on the loom of life, and the weaving goes on every day and every week. But the kind of cloth that shall be made for our garment we may choose; the manner of the making we may oversee; the style we may order at our will. Habit can be conquered in every needful case, and woe unto them that submit themselves as slaves unto it when their reason, and better judgment, and diviner impulses pronounce against it.

Habits of reverence are better than contempt for, or indifference to, sacred things. Habits of thought about the virtuous and praiseworthy are better than yawning or caviling about what an uninteresting world we live in unless there be some excitant to lure us. Habits of church going are better than absenting ourselves from the sanctuary of God when the hour strikes in the appointment He makes with us and we with Him, even if we must press some matters of lesser importance into another corner of the week or omit them altogether. The whole list of habits being subject to our choice, no one should say that he may not do the best thing for the day and continue in it.

Habit is pivotal, and should be so oiled by love or liking that life may move smoothly.

3. Lastly, lack of interest: This sits in a chair at home, or has its abiding place there. Vacant seats within walls like these on the Sabbath indicate lack of cultural interest in too many homes—which may apply somewhat to women, but more to the men of the households, as many confess. The church with its ethical emphasis is chief among the cultural institutions of the land. We have here a question of food, of nurture. We feed physically on that which is a constitutional demand. Because we have within our bodies what requires certain things served in dining rooms, we crave, we want these things. If there were not in our bodies that related to the food on the table we should not want it. There are those who have gone so long without physical food as to lose the appetite for it and must be forced, or must force themselves, to take it.

So we feed mentally, morally, spiritually on what we have the taste for, corresponding to a developed or developing state of mind or soul. If we feed mentally, morally, spiritually on the truths of life in the home, served in fine form in magazines and books—abundant as good literature is and adapted to the individual in the little circle by the fireside—and we make those truths constituent parts of mind, of soul, we shall crave or want them surely as offered by the Church, in the larger family circle which it calls together and gives in a living way those truths in broadest relations. Lack of interest in the church resolves itself into the daily, weekly, yearly life of the home not connecting in thought or in truth with the great family of God whose welfare is all bound together—unconsciously to too many, and that is the tragedy of it.

There have been seen in the park just across the street, on a beautiful, balmy Sunday, as the hour for church service was approaching, numbers of boys and young men from fifteen or sixteen years to twenty or twenty-one years, sitting or lying about on the ground. They were not dressed as persons usually are on Sunday in public places. There is no doubt that each of them has admirable qualities, that any of us should like them in acquaintance with them, but should like them more in a manifestation of community of interest with us. The problem of that bunch of boys out there

is the problem of the home, not of the church, only as the latter may help the former to solve it, and it cannot do this with the father always absent from the latter.

In his volume, "The Shoes of Happiness," Edwin Markham put a poem describing in the first of two verses the initial effort to span Niagara river with a bridge—

> The builder who first bridged Niagara's gorge,
> Before he swung his cable, shore to shore,
> Sent out across the gulf his venturing kite
> Bearing a slender cord for unseen hands
> To grasp upon the further cliff and draw
> A greater cord, and then a greater yet;
> Till at the last across the chasm swung
> The cable—then the mighty bridge in air!

As to young men not interested in religion, which is for every day but to be reinforced in an hour of thought and reflection on Sunday, the church is on one side of the gulf, the home on the other. It is from the home that a single cord is to be sent out and across. That cord must be like others which can be added to make the bridge, connecting the two, and if we are to have young men in church, the father in the home must come, as first the single cord, in an exemplary way. That we may have or keep big boys and young men in the church school it is absolutely necessary to have men as their teachers, and it is still more effective to have men in a class.

When the "Men and Religion" movement was under way in many of the cities of the land an expert in Sunday school work was asked in a Massachusetts city, What shall we do to keep the big boys and young men in Sunday school? His answer was—Set a row of fathers so thick and long between them and the door that they cannot get out! The principle applies to the church. If we do not have the fathers in church we may hardly expect the young men of the household; and the community's interests, the world's best interests, certainly require the fathers to face and to attend upon what concerns, and should effect, the betterment of present-day conditions in the world.

CHARLES CHAMBERS CONNER.

Another Snapshot of Spain in Martial Pose

(Copyright, 1922.)

After two days of nursing the hotel and adjoining streets I felt steadier on my feet and better able to toddle through this bit of Spain from end to end and observe it in all its aspects.

Look closely and you will see that, even for a military country like Spain, the port is unusually and completely militarized. Troop transports lie in the harbor, ready to receive their human cargo now being shipped out to Morocco faster than the far-famed sardines and pasta of commerce are loaded onto the vessels that float from Spain to distant lands. Freight cars, laden with munitions of war, stand along the water-front. If you are sitting in the dining-room of the hotel this morning and will look out of the window you will be served with the treat of seeing an ox draw three freight cars, a method of railroad switching long forgotten in America,—altogether a novel picture for one whose eyes are trained to powerful, puffing engines in the spacious freightyards of the United States.

Now turn away from the waterfront with its soldierly, uniformed *aduaneros* (customs officers) and climb the hilly narrow streets of this section out into the main avenues of the town. *Guardias civiles, guardias municipales,* and soldiers at every turning. Once you recover from the fright wrought by the imposing uniforms, you find the policemen mild enough in look and manner. If you don't dare to observe closely, wait until he passes us and see the two "stickers,"—dagger and sword,—this policeman carries. His heavy arms belie his soul's softness and if you will but inquire your way of him, or exchange a few general remarks, you will see that his temper belies the grim purpose he professes. Nor does he shove you off the sidewalk, but often himself turns aside to let civilians pass.

O, the giddy tableau that is here! Here in this fishing town one views a land replete with contrasts, a picture full of light and shadow. A peaceful, charitable, benevolent people go about its daily work, while soldiers and policemen, gayly uniformed and heavily armed, pace up and down the streets. At the water-front electric trams run close to ox-drawn freights, and automobiles swiftly pass carts whose load of stone or timber is being drowsily pulled along by plodding oxen.

Spain was at war and yet in the hotels, shops, and on the streets, there was little enthusiasm. Many were opposed to the national exertion of the African campaigns, but impassively accepted the course of events.

While Spanish Morocco is a picture of tearing-down, a short distance up the street called Garcia Barbón is a study in Spanish methods of building up. Here we have a struggle between art and utility. And Spanish-like, the struggle will result in a union. Workmen, protected by stretched canvas from the late morning sun, sleepily and patiently carve large stones which are to be used as the façade of a big modern bank building. At this point it promises to be a work of art. And time is the Spaniard's slave, not his master. At one o'clock these workmen will recess for a noon-day meal and a siesta. They will not resume work until three in the afternoon. All while Spain is at war.

But ah, if you think that all is milk and honey for Spanish labor, come with me to dark and narrow streets, where the architecture is dismal and tight, to a quarter of the town from which you will see neither the beautiful banks, nor the roomy hotels, nor the centuries-enduring cathedral. Here, alas, you will find desperation, and the stirring fires that generations of abuses have kindled in Spanish breasts. Here you will find young Spain breathing heavily under the weight of an unvisioned statesmanship and a baneful economy.

Standing as erect as it can, the pent-up reaction of oppressing forces energizing its Spanish languor, this young Spain is breathing, hoping,—longing for the day of deliverance and light.

And over all, from its centuries-old magnificence, silent, brooding, immutable, against the dark night-sky, towers the enduring cathedral, the symbol of the most powerful religious organization in the modern world. Will it be a struggle and a marriage, or will it be, as some Spaniards believe, a struggle and—a death?

EPHRAIM CROSS.

THE STUDY TABLE

Political Murder in Germany

"Vier Jahre Politischer Mord"—"Four Years of Political Murder" is the startling title of the fifth edition of a recent German book by E. J. Gumbel, dedicated to "the memory of all those who died for liberty." American newspapers have so far hardly informed their readers of the alarming amount of murder that has characterized political life in Germany since the end of the war: several thousand people have been killed since 1918 in street-fights, riots, etc. Gumbel merely enumerates those proven cases in which deliberate murder for political reasons was committed, and arrives at the tremendous total of 376 assassinations for the last 4 years, 354 of which were perpetrated by members of the parties of the right, and 16 by members of the left-wing parties. The list has also been compiled for the purpose of showing that the courts of Germany are still largely in the hands of reactionaries, whose peculiar conception of justice is to deal harshly with Communists and other radicals, but leniently with criminals belonging to the right parties. In 325 proven cases of murder committed by the latter no step has ever been taken; 23 of these murderers were acquitted, although they plead guilty; the Communists, on the other hand, were condemned to severe punishments averaging 15 years in prison for each case. The book contains numerous statistics about the murders, the victims, and the legal procedure in each case,—if there was any. In addition to the horrible details of the murders of Erzberger and Rathenau, etc., it also describes the attempts at the life of Maximilian Harden and Scheidemann, the Socialist leader. The pretences under which the demoralized soldiers sometimes committed their ugly deeds are abhorrent, and yet an instructive lesson as to what War will do in demoralizing the youth of a nation; the case of Landauer who was killed in Bavaria with his 21 comrades is typical. This is what was later called "fatal accident": "The soldiers, partly drunk, knocked the prisoners down, stabbed them with their bayonets and smashed their skulls"; not one of the officers responsible for this cold-blooded killing was ever tried. And, unfortunately, public opinion seems to have accepted the strong prejudice of the judges against Communists and in favor of the Militaries as something more or less legitimate and justified. This stirring book by Gumbel is certainly a terrible indictment and a gruesome document about the actual conditions in Germany, the "admirable" workings of the Peace Treaty in the way of restoring European society and Western civilization. Such are the fruits of War,—and of a foul Peace!

JOHN MEZ.

Some New Books

ENGLISH AND AMERICAN PHILOSOPHY SINCE 1800, by Arthur Kenyon Rogers. New York: Macmillan, 1922; pp. 468.

A god once lived, or so the ancients said, who had two faces, as real as his two hands. No man now lives, or has lived in our ken, thus physically endowed. But yet in each man's one face are many faces, and different portraits show men differently, yet each one may be a faithful likeness of the man. Shall it be counted fault, then, in this author, if his pictures of a century's philosophers be colored somewhat by his own point of view? He writes to spread his own philosophy, and frankly tells us so. Thus does his criticism receive its colors. The thought that he propounds is not a new one, nor is it of great significance. His present work considers many men, all sorted out in schools as is the custom, but not less men, and personally treated. Philosophy since 1800 then becomes a tale of what men did, and said, and thought; not thoughts recorded, with scant mention of the thinkers. And well the work is done; almost exhaustive in its scope; and fair, withal, in its interpretation. The history then remains when we have laid aside the scheme he wrote the book to popularize. And when allowance is made for this man's view his portraits need not seem unreal or strained. So the final judgment shall be that this book is possessed of value amply justifying its existence, and recommending it to those who care to give attention to the changing thought of men.

THE UNTRIED DOOR, Rev. Richard Roberts, D. D. New York: Doran, 1922; pp. 174.

Probably the most absorbing theme in the minds of Christian men today is the formulation of a working interpretation of the teaching of Jesus for the present age. In his interpretation Dr. Roberts has attempted to see not just the teaching but the underlying mind of Jesus. He discovers two criteria in Jesus' judgment of any institution, or course of conduct; does it make for the increase of life, and does it make for the unity of life? With this twofold principle of judgment as a basis he develops Jesus' message clearly and practically. He puts special emphasis on the fact that "never before was it so plain that if we would be saved, we must be saved together." The work is scholarly, and should be of real value to leaders and study groups.

WHAT'S BEST WORTH SAYING, by Rev. Richard Roberts, D.D. New York: Doran, 1922; pp. 131.

These ten short addresses titled variously On Creeds, Of Faith, Of Evil, Of the Cross, Of Jesus, Of God Above and God Within, Of God as a Society, Of the Joy of Life and Of "Love Among the Ruins" form a delightfully friendly and stimulating volume. The conversational tone, and the attitude of searcher for truth rather than an expounder of dogma make a very direct appeal. Though not as significant as "The Untried Door" this book will be more generally popular.

WHEN JESUS WROTE ON THE GROUND, Studies, Expositions, and Meditations In the Life of the Spirit, by Edgar DeWitt Jones, D.D. New York: Doran, 1922; pp. 234.

Dr. Jones has brought together in this book seventeen sermons that form one of the most worth while collections of the day. They are scarcely great literary products, or significant contributions to theological thought, but they are of real value to men and women. There is a fine culture and a splendid freshness about them that is stimulating. Each is an excellent expression of a worthy thought, and various are the topics. In spite of differences in topics there is a unity of common purpose in the book; the aim of a liberal mind to secure conservation of the highest values. The major emphasis is social, but social welfare implies individ-

ual dependability and responsibility, and these qualities greatly concern the author. Truly this is a book to be not only possessed, but read often.

CONGRESS SOUVENIR, Goras Studio, Benares.

This booklet is a collection of pictures of the Indian National Congress that met in Ahmedabad in December, 1921, with some comment on the arrangements for and management of the Congress. The pictures cover all phases of the Congress, the pandals, personnel, exhibitions, activities, and sessions. The work is very interesting and gives us a vivid contact with the visible aspects of the great movement headed by Mahatma Gandhi. B. F. M.

CORRESPONDENCE

From an English Correspondent

Dear Mr. Holmes:

. . . When I read in UNITY that you were on this side I prayed that we might have the opportunity of meeting each other, although, with the overloaded program and the vast itinerancy which had been mapped out for you, I realized the hopelessness of such meeting.

Pages of history are being written in these days with abnormal rapidity and never, I imagine, was there such a mountainous heap of truth and error, and of fiction and fact to be sifted by the student of the world's march as that which confronts him today.

But it is of the "General Election" result which I wish to speak more particularly in this letter. For English politics seem to interest you in degree only a little less than your own.

The smash came with great suddenness and was due, in great part, to an accident. Sir George Younger discovered—in February last—that he could bully and dictate to Lloyd George. Lloyd George sneered about the Cabin Boy promoting himself to the Bridge but he allowed him to retain possession of the Bridge.

This was a revelation to the Tory Party, which for long had desired to assume control, but feared they could not yet demand L. G.'s abdication. But from the moment of George's capitulation to Younger the outlook was changed and the Party of Privileges and Vested Wrongs waited for the moment to swoop. The wicked gamble and its culmination in Eastern Europe presented an opportunity not to be missed and the Carlton Club's meeting and its ultimatum was speedily arranged for.

Thus came the General Election, the results of which are now before us to reflect upon. Many people are staggered by the success of the Labor Party. I am staggered by the shortsightedness of the Labor Party, the price of which they have had to pay by falling short of 30 to 40 seats they really ought to have easily won.

To make the call for a Capital Levy at this hour the chief plank of their platform was the essence of electioneering madness.

Sydney Arnold was the first man to promulgate this idea. I discussed it with him in 1917-18. I was heartily in favor of it being applied at that time. Everybody was riding on a wave of highly artificial prosperity. Paper money carried a face value for which there was really no economic equivalent, but everybody had abundant supplies of such paper currency. Those who invested that paper currency in gilt-edged securities were really paying ten shillings for power to command annual tribute from twenty shillings of real economic values.

Had we called for a Capital Levy at that time we should have destroyed the power of finance to extort immoral usury from every heave of the engine, every blow of the hammer, every clang of the loom.

We did not and the financial bubble burst with such disastrous effects that it is no exaggeration to say that 70 per cent of the businesses of these Islands possess no capital beyond plant fixtures and buildings, and such liquid and floating capital which operate in their daily activities are furnished by the banks.

A Capital Levy would not cripple the banks and the financial magnates if applied now. It would smash the value of fixed capital to such an extent that business would become paralyzed beyond repair. The *thinking working man* has seen this. He has put himself into the position of the business house. He has said to himself, In 1918 I had £100 in the bank and I was earning good wages which weekly gave me a good surplus over the weekly expenditure. Had the government called upon me at that time to contribute £100 for the clearing off of the debt I could have paid it and yet have been solvent. But later the mills stopped and for months I earned nothing. The mills got partially going again and I got 2 or 3 days' work per week. I have had during this time to live upon that £100. Today it is all or nearly all gone. If the government now came along and demanded £100 I could only meet the claim by selling my household effects and if everybody else were also selling their household effects they wouldn't raise the price of an old song.

And the working man, seeing this, and realizing the innocuousness of the Liberal Party has been driven by fear of business paralysis to vote Tory, where, but for the Capital Levy, he would have voted Liberal and Labor—tens and tens of thousands of him.

Apart from that I am well satisfied with the election result. I am not afraid of the Tory Party in office during the immediate future. The situation is such today that they dare not venture to exploit their instincts via imperialism abroad or economic privileges at home; for they know that hunger and privation when it reaches a given point, breeds not tranquility but maddened revolution, and they have no margin wherein to work for imperialism and privilege at this moment without entering into that danger zone.

And if I am not afraid of the Tory majority, I am inspired by the personnel of the Liberal and Labor Opposition. For I have had experience enough to know that a virile, intelligently capable and morally upright opposition is the greatest of all factors in creating a sensitive public conscience and a healthy, sane, rational public mind. We have had—including Lloyd George's government's tenure—the Tories on the opposition side for 18 years. The business of a government's rank and file is to vote and leave the talking to the opposition, or bills would never become acts. Thus for 18 years we have had a minimum of intellectual honesty, of moral purity and of analytical deductive exposition and constructive criticism from the opposition side of the People's Chamber. And it was useless to expect it for Toryism is born of the devil and was conceived in hell.

What wonder then that we have had a general and steady depreciation in the public mind and conscience with such watchdogs. But now! We have men there who will make the Question Hour a real live wire for flashing ministerial ineptitude, bureaucratic mal-administration, departmental corruption and jobbery upon the screen. We have men of unremitting vigilance and moral drive who will unceasingly demand that the People's Chamber shall have restored to it the prerogative over the State Services which has been stolen from it by the Executive. We have men returned (who were cast out in disgrace) who will strike and spare not until it shall no longer be possible for the Foreign Office and the Diplomatic Service to work in secret, gambling with the lives and the treasure of the people.

Think of the ousting of Churchill by E. D. Morel! Was there ever such a miracle of retribution for the one and of justification for the other? Think on the fact that practically every member of the Executive of the Union of Democratic Control save Norman Angell and H. G. Wells have been triumphantly vindicated in the Polling Booth. C. P. Trevelyan, Arthur Ponsonby, Sydney Webb, Ramsay Macdonald, Philip Snowden, Lees Smith, George Lansbury. What a moral drive there is in that battalion of names and added to by legions of others sent to demand that Patriotism of Humanity shall supersede Patriotism of My Country right or wrong.

With an opposition 200 strong of such men—I ignore Lloyd George's crew for they are ticket-of-leave representatives elected by gaining Tory support on giving pledges to give general support to Bonar Law—we shall have a finer quality of challenge across the floor of the House than ever we have had since the famous Free-Trade duels between Asquith and Joseph Chamberlain and the historic encounters between Gladstone and Disraeli.

I am particularly well pleased with the results of the Huddersfield District. Penistone, Spen Valley and Colne Valley Divisions fringe our borders. This town has returned Arthur Marshall, as clean and as stout a Radical as ever breathed. There would never have been a Labor Party in this country had all Liberals been of the Marshall brand.

Penistone has sent W. R. Pringle back again to the House after 4 years' absence. He (Pringle) has got the finest nose

THE FIELD

"The World is my country, to do good is my Religion"

MR. HOLMES' ITINERARY THROUGH THE MIDDLE WEST.

(Speaking Trip January 15-25.)

Jan. 15—aft.—Detroit, Mich., Review Club, "Europe—Whither Bound?"

Jan. 17—eve.—Cleveland, Ohio, Euclid Avenue Congregational Church, "Russia As I Saw It in 1922."

Jan. 18—aft.—Chicago, Ill., University of Chicago, "Russia After the Revolution."

Jan. 19—a. m.—Chicago, Ill., Abraham Lincoln Centre, "Russia After the Revolution."

Jan. 19—eve.—Madison, Wis., University of Wisconsin, "Europe—Whither Bound?"

Jan. 20—noon—Minneapolis, Minn., Saturday Lunch Club, "Russia As I Saw It in 1922."

Jan. 20—eve.—Minneapolis, Minn., Unitarian Laymen's League, "Russia After the Revolution."

Jan. 21—a. m.—Minneapolis, Minn., 1st Unitarian Church, "What Must the World Do to Be Saved?"

Jan. 21—aft.—St. Paul, Minn., Women's City Club, "Europe—Whither Bound?"

Jan. 22—aft.—Chicago, Ill., Women's Club, "Caste and Democracy."

Jan. 23—eve.—Chicago, Ill., Temple Sholem, "Europe in 1922 As One Traveller Saw It."

Jan. 24—noon—Chicago, Ill., Ministers' Liberal Club.

Jan. 24—eve.—Chicago, Ill., Washington Blvd. Temple, "What Must the World Do to Be Saved?"

Jan. 25—eve.—Buffalo, N. Y.—Social Workers' Club, "What Must the World Do to Be Saved?"

LIGHT ON PRESENT DAY PROBLEMS.

"There is a tide in the affairs of men which taken at the flood leads on to fortune, or missed leads downward to disaster."

The Industrial Christian Fellowship is founded upon and filled with the conviction that such a tide is flowing at full flood in the affairs of the whole world to-day. There is presented to the Church of God an opportunity unparalleled in history. God has, we believe, completed a definite stage in the working out of His eternal purpose. The advance in mechanical and scientific knowledge, which we hold to be as much the gift of God as advance in any other kind of knowledge, has by means of great inventions like the steam engine, electric and wireless telegraphy, telephony, and flying machines, knit the whole world into a material unity for the first time in human history, and it is this world-wide unity which distinguishes our modern civilization from anything which has preceded it.

THE SOCIAL BODY—AND ITS SOUL.

God has actually created before our eyes the body of the universal brotherhood of man, and we can trace accurately, stage by stage, the history of its growth. That body waits for a soul, and for lack of the soul suffers torment and agony. Races, nations, and classes of men and women with their conflicting temperaments and traditions are being driven together under the pressure of the newly-discovered and applied forces constituting the material out of which the new world-body has been created. The first result of this new unity is inevitable conflict—a conflict so intense and terrible that, unless some healing and harmonizing influence be brought to bear upon it, the result will assuredly be something like madness. There are signs of this intolerable mental and spiritual strain all over the world. The Fellowship feels that the only influences which can give to this new body the soul for which it pines are the life-giving power of God revealed in Jesus Christ, and the healing of the Holy Spirit. Only the complete consecration of these great new gifts of God to His service can prevent them from being a curse rather than a blessing to mankind. There is in very deed a world crisis, and we must choose and choose quickly which road we will tread, the one that leads downwards to a welter of misery beyond our power to conceive, or the one that leads upwards to the new harmony and the kingdom of God. Industry it is in its widest sense which constitutes the body, fellowship it is which alone can give that body a soul, and Christ it is who alone can create that fellowship; and so there arises by a constraining necessity the idea of an Industrial Christian Fellowship.

THE I. C. F.—ITS WORK.

The Fellowship realizes that by all these new gifts which God has poured upon us, He is calling us to use them as a means of spreading through the nation the truth and power of Christ. It is possible now, as it never was before, to work upon the nation as a whole, as a single group, and that is what we try to do. Our living agents and messengers pass rapidly from town to town, bringing the Message of Christ to every class and section of the community. Of these agents, some are working-men, trade unionists, who giving up good jobs have consecrated themselves to Christ's service for the sake of their brethren in the factories and workshops, among whom they go, understanding their difficulties, seeing from their point of view, and yet preaching in season and out of season that Christ alone can give them peace and that only in His Kingdom can that high standard of life for which they crave be realized. Others are clergy who go into the churches and into the streets to men and women of every class and every school of thought, bringing the same message—that Christianity must be applied to the social problems of the day—that Christian power and Christian vision must be focussed upon the complex and difficult questions of economics, industry and politics. We must dedicate to God in Christ and to the doing of His will the great new means of production, distribution and exchange, by which our teeming populations live. We strive by means of the best books to educate our agents so

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in the British Isles for scenting all forms of social impurities and political jobberies and may be expected to rarely let a day pass without stirring his stick in a cesspool. He is also a stalwart in Foreign affairs, but his Presbyterian Calvinism blinds him to the issues of the moral law in its application to economic science. Spen Valley has returned John Simon, the greatest advocate in these Islands and perhaps the most efficient student of Cobdenism left to us. Philip Snowden with a tongue as tart as hydrochloric acid goes back as member for Colne Valley!

I don't know whether Comrade Philip has found salvation or whether he has merely acquired the diplomat's art of lying like truth. He used to proclaim, with an avalanchic eloquence which swept working men off their feet, that, "All things socially needed should be socially owned." Liberalism, he used to say, was pure unadulterated Individualism and wouldn't mix with Socialism and must therefore be damned lock, stock and barrel.

But his grand proclamation in Colne Valley has been "I have always differentiated between Liberalism and the Liberal Party. The principles of Liberalism are eternal and indestructible. The Liberal Party have gone down to decay because they have been false to these principles. And now, all that is great and glorious, beautiful and beneficent, eternal and abiding in these imperishable and indestructible principles has become the inheritance of the Labor Party."

Socialism, did you say? Bah, cries Comrade Philip, Liberalism forever and to hell with the Pope.

The last half of that last sentence naturally brings Ireland to mind. I went over to Dublin 2 or 3 weeks ago to see my brother. He introduced me to a leading official of the Free State Government, who told me that the limits of leniency had been reached and all who were caught with arms in their possession would be shot on sight. Yesterday week the first four paid such a penalty and during this week Erskine Childers has come to the same end. It is inexpressibly sad to realize that this is the end of such a selfless disinterested man. But I can feel almost a desperate sympathy for those who have to act on behalf of Ireland just now! What other can they do! A man out there, on being introduced to me, said "'Tis a wonderful country you have come to, Mr. Archer. 'Tis a country full of scholars and saints. But the scholars are shooting one another like buggery and the saints are robbing the banks like hell."

And I could not help feeling that the whimsical sarcasm of the witty Irishman all too fully symbolized the uses to which learning and religion have been put the world over. The poor are sold for silver and the needy for a pair of shoes, cried Amos of old. And it is so yet. Man's triumphs of mind have been used rather to exploit than to enrich the common weal and religion has been used to buttress and entrench the legalized violations of the commands thou shalt not steal and kill.

But I must conclude. J. A.

that they can deal intelligently with these questions. We also publish literature dealing with the various aspects of our modern problems, in the hope that greater knowledge and understanding may contribute towards their ultimate solution, and to the awakening of a greater desire for social service. Two or three times a year we collect a body of trained men and women and invade some great industrial centre in a crusade. The crusaders go to win industry for Christ, and, at every street corner and on every platform in all the churches, and in co-operation with all the chapels, they proclaim Christ's Gospel for the new world. As this work grows—and it is growing—we believe on the evidence of our past experience that an entirely new spirit can be breathed into our great cities and smaller towns.

We have our Christian program, and our agents insist:—

That the only reason for the existence of a social and industrial system is to secure for all men in all stations of life equal opportunity for the highest possible development of which they are individually capable.

That every child of every class and color has a right to a real education—an education that aims, not merely at the production of efficiency or at efficiency in production, but at intelligent citizenship, strong character and the development of personality.

That the family must be protected.

That we must aim at the entire abolition of the paid employment of children within the age of compulsory school attendance.

That the conditions of toil for women should be such as shall safeguard the moral and physical health of the nation. The liquor traffic, unemployment, emigration, health and remuneration of employees, also have part in this program, as well as the revision of the modern financial system and the democratization of industry.—From leaflet of the *Industrial Christian Fellowship* (England).

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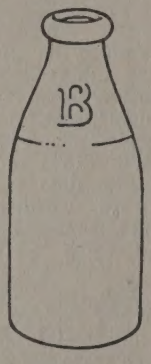

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